

# A plaine and cleere

Exposition of the Second

Commandement.

By HENRY IACOB.

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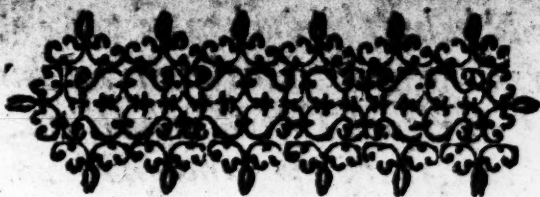


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Anno. 1610.







## To the Christian Reader.

**D**Earely beloved in the Lord; It is true that all the holy Scripture is profitable for our instruction: yet it is certain likewise that there are som portions thereof which have a more excellent & principall use then the rest. Also among the chiefe & most worthy parts of the sacred text, verily we finde none of more continuall & necessary use then the Second Commandment in the Decalogue. By the which we stand bound to imbrace all the Instituted holy doctrines, meanes, and ordinances, both inward and outward appointed of God, to bring vs unto life. And not this alone, but also we stand bound heereby to reject all meanes and ordinances in Religion of Mens meere Will appointed. Which though they pretend to help vs forward to attaine our desyred end, yet indeed they deceave the Soules of all that exercise them, & unto God himselfe are highly displeasing & dishonorable. These things doth the Second Commandment (though generally, yet) plainly discover. In so much that, if men well knew the true sense & meaning, the just scope & purpose, of the said second Commandment, surely

\* \* 2

there

there would be hope of much more peace & unitie  
in matters of Religion, then there is at this day in  
the World. In regard whereof it hath ben, and is  
my great care, that I also (though the meanest of  
Gods servants) may according to my poore talent  
further both the edification of my brethren in this  
point, & withall the advancement of Gods speciall  
glory. For which cause I do heere commend unto  
thee (Christian Reader) this Exposition of the  
said Commandement; not doubting (by Gods gra-  
ce) but it shall helpe thee not a little in the true  
knowledge thereof. Try & consider all by the rule  
of truth; & the Lord give thee understanding in  
all things. Amen.

HENRY IACOB.



A plaine and cleere Exposition of the  
2<sup>d</sup>. Commandement.



N this vvhole discourse there are  
3. maine matters  
to be performed.  
First, vve are to  
observe, the ve-  
ry Words them sel-  
ues of the 2<sup>d</sup>. Cō-  
mādemēt. Secondly, vve are to set dou-  
ne an *Introduction* necessary for the true  
vnderstanding of the same. Thirdly,  
vve are to deliver the iust and full *Ex-  
position* thereof.

I.

The Words of the 2<sup>d</sup>. Commandement  
taken out of EXOD. 20. 4.

**T**Hou shalt not make to thy selfe any graven  
image, nor any likenes of things that are in  
heaven aboue, neyther that are in the earth be-  
neath, nor that are in the waters vnder the earth.  
Thou shalt not bowe downe to them, nor worship  
(or serue) them.

A

The



3. *The Introduction to the true understanding  
of the 2<sup>d</sup>. Commandement.*

**B**Efore vve can come to the iust and true vnderstanding of the 2<sup>d</sup>. Commandement, for an *Introduction* therunto there are certaine necessary *Rules* to be set dovvne and observed; vvhich are 7. in number.

*The first Rule.*

Rule. 1. **F**irst, it is an error in Divinitie and contrary to sundry places of scripture (asafter vve shall see) to holde as some doe, that the 2. *Tables*, and all the *Ten Commandements* in them specified (vvhich Almighty God<sup>a</sup> gave to his people the *Iewes* by the hand of *Moses*) do deliver their doctrine but in an ordinary maner; vvhich is, that no one of them signifieth any more matter then is literally contained in the same, according as other places and parts of Gods vvord commonly do. VVheras it is most certaine, that these 2. *Tables* of the *Layv*, and every distinct parte or speciall

<sup>a</sup> Deut.

10. 1, 2.

6. 4. 13.



speciall Commandement in them, are  
generall Heads or fundamētall grounds  
and Principles, vvhcreunto all Du-  
ties either tovwards God or man, are  
truly referred, and vvhcreon all the  
Scriptures besides do depend. VVhich  
cannot possibly be true, if all & eve-  
ry one of these 10. Commandements  
do signifie noe more then is literally  
contained in them. For it cannot be  
then, that all other our Duties, and all  
places of Scripture besides, should have  
a true relation to , and proper depen-  
dāce on some one of these 10. VVhich  
nevertheles vvill after vvards (by sun-  
dry places of Gods vvord it selfe) appea-  
re to be most certainly true, as I have  
sayd.

VVherfore the generality of every  
one of these ten Commandements  
I vvill first lay open , shewing hovv  
it may be so in every particular of  
them : Secondly I vvil prove by neces-  
sary Arguments that (by the intent and  
purpose of God that gave them) it is so,  
and must be so ; namely that euery  
one of the ten Commandements is

such a generall Head and fundamentall ground as is before signified.

7. How  
the 10.  
comman-  
dements  
may be  
generall  
Heads of  
all Duties.

Concerning the first poynt, some do think that the foresaid Generall Head is expressely set downe in certaine of these 10. Commandements; as in the 1<sup>st</sup>. and 3<sup>d</sup>. and 4<sup>th</sup>. & 10<sup>th</sup>. but in the rest, & namely in the 2<sup>d</sup>. (vvhwhereof now we intreate) they think that not the vvhole Generall, but only some chiefe particular is mentioned vvhwhere (by the figure *Synecdoche*) a parte is set for the vvhole. This opinion if it vvere true, hurteth our endeavour and purpose nothing at all; but it ratifieth and confirmeth the same. For thus still it remayneth, that the 2<sup>d</sup>. Commandement (vwith the rest not excepted agaynst) do each of them signifie a more Generall matter, by that particular thing vvhich in every of them is expressed. And againe thus still all the 10. Commandements, some of them literally, some *Synecdochical*ly, are 10. generall Heads and foundations vvhwhereunto all duties vvhhatsoever are reduced, & vvhwhereon all scrip-  
ture

ture beside doth depend : vvhich is the vvhole intent and purpose of this our first *Rule* of expounding these Commandements. But for my parte, I thinke it more likely and more agreeable to reason to say, that all and every one of the ten Commandements are *Synecdochicall*, viz: that in each of them a more generall matter is vnderstood by the particular vvhich is expressed. And this touching the first Commandement may be made plaine in this manner : viz. vvhether it is said;

<sup>a</sup> *There shall be to thee ( Or thou shalt have ) no other Gods,* these vvords doe importe literally that none other should be named the God of any person or people, or reputed so, beside the only true God *Iehovah*. Nowv there be other things also not contained in this literall sense, vvhich are heere forbiddē to be yielded vnto false Gods, as vvell as to be named and reputed a God: that is to say, these things are likewise forbidden, to love, to feare, to sweare by, to pray, & bowe downe vnto, &c. any other, then to the only true God. So that thus this first

*a Exod. 20. 3.*



Commandement is a very *Synecdoche*, a parte is heere named for the vvhole. The vvhole heere forbidden to Idolls may iustly be held and set dovvne to be this. viz. *Naturall duties, or services, due from vs to God.* A parte vvhereof is in this negative Commandement specified; but all the forenamed particulars (by a *Synecdoche*) are vnderstood. The *b* 2<sup>d</sup>. Commandement hath this generall matter, *a voluntarie institution in the exercise of Religion,* vvhereof an *Image or likenes* (mentioned in the) text is but a particular, as after vve shall further shew. The 3<sup>d</sup>. Commandement is *c* *Thou shalt not take Gods name in vaine.* Heere the name of God is a particular, but by it *Synecdochically* is vnderstood any Ordinance or vvorke of God, yea in a vvord, any thing that cometh of God. Thou shalt not vse it in vaine. Heere this vvord, *in vaine,* also is one particular (though the grossest) defect, of the due & iust maner of vsing Gods name; vvhere as the vvhole error and aberration in vsing it is vnderstood. The 4<sup>th</sup>. Commandement (in the vvord *d* *vers. 8. Sabbath*) setteth dovvne one particular even

2.  
*b* vers. 4

3.  
*c* vers. 7

4.  
*d* vers. 8



even the ordinary 7<sup>th</sup>. day of rest, but  
 vnderstandeth all Holy dayes instituted  
 of God, that they are likewise to be  
 sanctified. The 5<sup>th</sup>. Commandement  
 vnder that particular vvord (<sup>d</sup> *Parents*) 5.  
d vers. 12  
 signifieth all Superiours: & vnder that  
 particular vvord (*Honour*) signifieth all  
 duties vvhatsoever, vvhich Inferiours  
 owe vnto them. The 6<sup>th</sup>. Commande-  
 ment vnder that particular vvord (<sup>e</sup> *Mur-* 6.  
e vers. 13  
*der*) signifieth all *hatred, wrath, and angry*  
*words, &c.* The 7<sup>th</sup>. by (<sup>f</sup> *Adultry*) signi- 7.  
f vers. 14  
 fieth al even the least violating of cha-  
 stitie. The 8<sup>th</sup>. by g (*Stealing*) signifieth al 8.  
 vndue getting and keping of any goods. g vers. 15  
 The 9<sup>th</sup>. by the vvord (<sup>h</sup> *Bearing false wit-* 9.  
h vers. 16  
*nes against our neighbour*) signifyeth all false  
 speaking in Civill matters. The 10<sup>th</sup>.  
 by the particulars of <sup>i</sup> *not wishing our neigh-* 10.  
i vers. 17  
*bours house, or his wife, or his servant, or his ox,*  
*&c.* signifyeth the Generall, not to vvish  
 for any thing, that is not ours. The  
 affirmative vvhereof is *full Contemnation,*  
 or to be vvholly cōtent vvith that vve  
 have. And so far touching this first  
 point; hovv this thing may be, viz.  
 Hovv the *two Tables* and the ten distinct

Commandements in them may be so many generall Heads and fundamentall groovnds vvhwhereunto all duties either tovvards God or man are reduced, and vvhwhereon all the Scriptures besides do depend.

2. *Prooves*  
*that the*  
*20 Com-*  
*mande-*  
*ments are*  
*generall*  
*Heads of*  
*all Duties.*

1.

*k Exod.*

*31. 18.*

*Ex. 32. 15,*

*16.*

*1 Deut.*

*9. 9. 10,*

*11, 15.*

Novv the 2<sup>d</sup>. point is to be considered: vvhwherein vve are to prove that it is so indeed by plaine and necessary Arguments. And first out of *Moses*, vvhether the vvords of these 2. Tables are called the <sup>k</sup> *Lords Testimony*, & <sup>l</sup> his *Covenant*.

But the Lords testimony to his people, and covenant vvvith them containeth many more speciall duties on our parte to be performed, then are expressed literally in these 2. *Tables*. All the vvhole Scriptures of God are his iust and full Covenant and Testimony; & in these are very many more matters specially and namely required, then there are expressed in the 2. *Tables*. So that of necessity the meaning touching these tvvo Tables must be this, that heere the substance and the generall Heads of all the vvhole Testimony & Covenant of God vvvith his people are commanded

ded. For in this regarde only they can  
be in a true sense thus called, viz. his  
*Testimony*, and his *Covenant*. This there-  
fore is the true and sure meaning of  
those vvords in *Moses* before rehearsed.  
VVhich appeareth further, by other  
vvords in the same bookes, vvhere  
*Moses* saith: *Then God declared unto them his* 1 Deut. 4.  
*Covenant which he commanded them to do, even* 13.  
*the tenne Commandements, and Wrot them vp-*  
*on two tables of stone.* As also in an other  
place, vvhere the Lōrd sayd to *Moses*  
*Write thou these words; for after the tenour of* m Exod.  
*these words I have made a Covenant with thee &* 34. 27.  
*with Israhel.* <sup>n</sup> And he Wrote in the Tables the n vers.  
words of the Covenant (even) the ten Com- 28.  
mandements. Novv albeit the text heere  
saith, that *these tenne Commandements*  
are the vvords of Gods Couenant, and  
after the tenour of these words God hath ma-  
de his Covenant with his people, and his  
Covenant is even the ten Commandments,  
Yet (as before is shewed) the vvords  
and speciall matters of the Covenant at  
large betveen God & his people, are  
other, & divers, & many more, then are  
heere specified in these tenne Com-



o Deut.  
4. 13.  
Exod 34.  
28.

mandements, vvhwherefore they are so called in this place, because these Ten are the substance of all Gods covenant, and as the generall Heads doe containe in them all the speciall duties vvhatsouer do belong to men to performe, as before is noted. Otherwise there can be no reason at all for such their denomination. Besides in the originall text, these ten Commandements are called o *ten words*; signifying thereby that God for his peoples short memories sake, did reduce all his Commandements vvhatsouer and ordinances vnto men, to ten vvords (as it vv ere) which should truly and effectually containe all his vvhole vniuersall vvill and Covenant tovwards them, vv which in other places of scripture he expresseth in more full & large maner. Finally, if the ten Commandements alone vv ere first vvritten, yea vvritten (not by man, but) by the finger of God, then out of question the ten Commandements alone containe the effect of Gods vvhole covenant & testimony tovwards men absolutely. But it is evident that the ten  
Com-



**Commandements alone** & were first p Exod. 24. 12.  
 vvritten by the finger of God. The rest  
 of *Moses* five bookes vvas vvholy &  
 complearly vvritten by *Moses* & after q Dent. 31. 9.  
 the ten Commandements vvere vvrit-  
 ten. Therefore out of question the ten  
 Commandements contained the ef-  
 fect of all Gods Covenant and Testi-  
 mony tovwards men absolutly. The  
 consequence of the proposition must  
 needs be true, because Gods vvritten  
 vvord so soone as ever it vvas vvritten  
 and given vnto men, vvas his absolute  
 Covenant and intire testimony: spe-  
 cially it being so called by name, even  
*Gods covenant* and *Gods testimony*, as be-  
 fore vve savv that the Decalogue is cal-  
 led. Also it being vvritten by God him  
 selfe, cannot in this respect but be ab-  
 solute and perfect: the Author of him  
 selfe being so perfect, as he is. And thus  
 it appeareth by these places of *Moses*,  
 that all the ten Commandements  
 ought to be held for generall Heads, in  
 such maner as before is shewved.

Secondly this also is playn by Christs 2.  
 vvords, vvhere he sayth: *On these two* r Math. 22. 40.  
*great*

*great Commandements hangeth the whole Law and the Prophets.* That is, on those 2. *Tables* aboue specified of the morall Law of God. For touching these two questionles our Sauour heere speaketh in mentioning the 2. great Commandements of the Law, seing the Law knowveth no other division into two parts, but this vvhich is into 2. *Tables*. And the rather, seing the 2. *Tables* in their full scope & effect do altogether agree, and are all one vvith thole two great Commandements spoken of by Christ in *Mathew*. For heere the first shewveth our duty tovwards God, the second our duty tovwards men : & even the same do the two *Tables* in *Moses*. Thus then these 2. *Tables*, and these 2. great Commandements being in sense & meaning and purpose of Christ the very same and all one, it followveth by Christs ovvne interpretation and meaning that the vvhole Law & Prophets do hang and depend on the 2. *Tables* of the Law. And then all other places of scripture (vvhich set dovvn any duty of ours vvhatsoever it be) either in *Mo-*  
ses,

*ses*, or in the *Prophets* are truly (though generally) as touching the effect of them contained in these two *Tables*, & in some speciall parte of the same, that is, in some one of the ten Commandements. And if the vvhole old Testament; then the vvhole new Testament also (being nothing els but an opening of the old) is so contained and comprehended in the said two *Tables*. And heere for example, it vvould not be amisse to note some of those other places of the old & new Testament vvvhich depend peculiarly on the 2<sup>d</sup>. Commandement, and therefore indeed are very fit and cleere expositions of the same; Such as that *Harken O Israel to the ordinances, &c.* But for brevitie sake in this place they shalbe omitted, and differred till the latter end of this discourse, vvhere they shalbe yet more fitly rehearsed. Thus far for our 2<sup>d</sup>. prooffe, that the 10. Commandements are to be vnderstood in such generall sense, as is before often declared.

[Deus:

4. 1. 2.

The 3<sup>d</sup>. prooffe of this point is taken out of Christ vvords also t vvhere he expoun-

3.

t Math.

5. 22. 28.



expoundeth the 6<sup>th</sup> and 7<sup>th</sup> Commandements of not *Killing*, and not committing *Adultery*. For there Christ sheweth, that these 2. Commandements doe containe negatively other speciall matters besides very Killing and very Adultery according to the letter. Namely the former containeth also vnadvised *Anger*, and *intemperate words*, &c. the latter *wanton lusts*, and *lookes*, &c. Therefore by Christs owne interpretation, these two Commandements are to be vnderstood by a *Synecdoche*, that is, they expresse but one particular thing, yet they truly signify and include other speciall things and matters vvhich are of one and the same generall nature & kynd. But as these 2. Commandements are to be expounded, so are the rest of the ten, even so far forth that they all must be perfect generall Heads in their kynd. Yea, if these 2. be *Synecdochicall*, the rest are so in like manner, cheifly if the Generall in any other be not expressed in the letter. In this case it cannot be, that any difference should be imagined betwixt any of these Com-  
man-



mandements. No shew of reason can be made to the contrary. But these 2. are *Synecdochicall* by Christs ovvne interpretation, as vve have seene; neither are any of the rest perfect generall Heads, sufficient to containe all matters vvhich apperteine vnto them, vnles they be considered further then in the present letter only, as before is shewved; Therefore all the rest of the ten are generall by a *Synecdochicall* sense alike; and namely the 2<sup>d</sup>. Commandement is specially to be vnderstood, with most certainly the true and compleat *genus* thereof is not expressed in the letter of the present text.

Fourthly, I prove the maine poynt thus; If all sinnes vvhatsoever be forbidden in the Lavv, then all duties vvhatsoever are commanded in the Lavv; and by consequence the 10. Commandements as generall Heads do containe all duties vvhatsoever: and then even all duties *Euangelicall* (as *faith, hope, repentance, the preaching of the word of promise, the holy Signes or Sacraments &c.*) are commanded in the Lavv of the 10.

the 10. Commandements. But all sin-  
 nes are forbidden in the Lavv, because  
*Sinne is nothing else but a transgression of*  
 2. Ioh. 3. the Law. 1. Ioh. 3. 4. Therefore all du-  
 ties vvhatsoever, yea the *Euangelicall* are  
 commanded in the Lavv, and by con-  
 sequence the 10. Commandements as  
 generall Heads do containe all duties  
 vvhatsoever: and so the 2<sup>d</sup>. Comman-  
 dement is *Synecdochically* to be vnder-  
 stood. The *proposition* is most certaine,  
 by the rule of contraries. For all con-  
 trary actions do belong to one and the  
 same Commandement: the good ac-  
 tion *affirmatively*, the evill *negatively*, as  
 heereafter in the 5<sup>th</sup>. Rule of interpre-  
 ting the 10. Commandements I shall  
 further shew.

Obj. Against the *Assumption* some ob-  
 iect, that there are 2. distinct lavves; the  
 Lavv of *workes* and the Lavv of *Faith*,  
 vvhich are opposite the one to the o-  
 ther, and neither contained in the o-  
 ther, as it appeareth in that the Apostle  
 saith; *Where then is the reioycing? It is ex-*  
 Rom. 3. 27. *cluded. By what law? Of workes? Nay; but*  
*by the Law of faith.* Altho this being (as it  
 is) cc.

is) certain, that the 10. Commandements and the Lawv of vvorks in substance are all one, & yet also that some sinnes are transgressions of the Lawv of faith. Therefore some sinnes seeme to be a breach not of any of the 10. Commandements, but only of the Lawv of faith.

I answer; The Lawv of vvorks & the Lawv of faith are contrary in one respect: but in an other they agree, & the former containeth the later as the *whole* doth the *parte*. In respect of any merit or desert of Faith (vvhich justifieth vs by apprehending the promises of Gods grace in Christ) so the Lawv of *Faith* and of *Works* are contrary. For no vvorks of ours can iustify vs, no not *Faith* it selfe, in respect of the desert and vvorthines of it. In vvhich respect of desert in justifying vs the Apostle heere to the *Romanes* opposeth the Lawv of vvorks to the Lawv of Faith. But in the other respect, that is, as *Faith* is considered simply as it is a vvorke & a duty for vs to doe, so the Lawv of faith and the Lawv of vvorkes are not contrary; but

B

the



the Law of Faith is contained in the Law of vvorks, as a *parte* is in the *whole*, as is said. Also the Law of vvorks & the 10. Commandements being in Substance all one; the Law of faith in this last respect & consideration of necessity is contained in the said 10. Commandements. And so doe vve heere speake and consider of *Faith* at this time in this present discourse. And consequently vve affirme, that the same sinne vvhich is thus a transgression of the Law of Faith, is also, and must needs be a transgression of some of the 10. Commandements.

Obj.

Yet some vvill still say, that the Gospell is no parte of the Law, but is cleane distinct from the same. Yea they holde, that these may by no meanes be joynd together. And that therefore the Gospell (and every parte thereof, among vvhich justifying *Faith* is one chiefe) is vvrongfully referred vnto, & accounted to be contained in the Law.

Ans.

I answer, The Gospell is taken 2. vvayes : either in respect as it concerneth God, or as it concerneth

meth vs: either for Gods promise of  
Grace and of remission of sinnes by  
Christ through faith, or els for Duties  
contained in the Nevv Testament and  
injoynd vs to performe vnder the  
Gospell. The first vway, neither the  
Gospell nor any parte thereof is contain-  
ed in the Lawv. But the second vway,  
the Gospell is contained in it; that is,  
as the Gospell manifesteth any Duties  
for vs to doe, either tovvards God or  
Men. And thus (as I have before said)  
we vnderstand it in this place.

Yet som object thus; If *Repentance*  
and justifying *Faith* be parts of the *Law*;  
then vvhosoever hath kept the Lawv he  
hath *Repentance* and justifying *Faith*. But  
this is not true: Some have kept the  
vvhole Lawv, vvho neither needed *Re-*  
*pentance*, nor justifying *Faith*. As for ex-  
ample *Adam* in his innocencie, and  
*Christ Iesus* living in his flesh. There-  
fore all vvho kept the vvhole Lawv nei-  
ther had, nor needed *repentance* or justi-  
fying *Faith*. And by consequence this  
*faith* and *repentance* are no parts of the  
Lawv.

Obj.

Answ.

I answer; In this argument the Law is not taken in one and the same sense, but in divers senses and considerations. Wherefore this is a false argument, & a plaine fallacie. In the Assumption it is not taken in that maner, as in the Proposition it is. So that it hath in it 4. termes, (as they speake in the Scholes) vvhere as every true argument ought to have in it but 3. termes. To make this more plaine; the *Law* is vnderstood 3. vvayes, or according to 3. severall dispensations thereof. First, it is taken for Gods revealed vvill & commandement vnto man in his creation, and thus *Adam* before his fall had the Law vvritten in his nature, and kept it. Secondly, the Law is considered as it vvvas given and injoynd vnto men since *Adams* restoring. So *Moses* and the *Prophets* gave the Law to the children of Israell: and so also all duties of the *Patriarks* before, and of vs Christians since are heerein comprehended, and included. Thirdly, the Law is considered after a 3<sup>d</sup>. dispensation thereof, viz. as it vvvas in a more speciall & personal

maner



maner ordained by God vnto *Christ*  
*Iesus*, that he also should observe and  
keepe it as touching the substance and  
effect thereof; that is, so far forth as  
was requisite for a man vvhich came to  
save others. Now in that foresaid ar-  
gument we deny the *Assumption*, ta-  
king the *Law* there in the 2<sup>d</sup>. conside-  
ration; as in this question we do and  
ought to take it. In the 1<sup>st</sup>. and 3<sup>d</sup>. sen-  
se the vvhole objection and argument  
is true: but so it toucheth not our que-  
stion. \*

Heere some will grant, that among  
the *Iewes* the 2. Tables and all the ten  
Commandements of the *Law* had then  
such a generall sense & exposition due  
vnto them by the very intendment of  
the holy Ghost: so that even the live-  
ly signifying Ceremonies (vvhich we  
see in their nature Euangelicall & were  
appointed then in Gods Service) were  
vnderstood and comprehended in the  
said ten Commandements. But per-  
haps they will thinke, that it is not ne-  
cessary that we should give the 10.  
Commandements such an exposition

\* That  
is; Faith  
and Repen-  
tance are  
no parts of  
the *Law*,  
as the *Law*  
was given  
to Adam in  
his creation,  
or as it was  
ordained  
for *Christ*:  
but as it  
was given  
otherwise to  
all mankind  
beside, gene-

Obj.  
tally ever  
since Adams  
fall; so Faith  
and Repen-  
tance are  
parts of the  
*Law*; & na-  
mely of the  
2. Commā-  
dement, un-  
der the gene-  
rall Head  
whereof the  
said Faith  
and Repen-  
tance are co-  
tained.

now since Christ, and since the Ceremonies of the Law are abolished.

Answ.

*The perpetuities  
of the 10.  
Commandments.*

I.

*a Deut.*

*4. 13.*

This is a very silly evasion, and a vaine shift. The vvhole 10. Commandments remayning vnto vs still, & being altogether the same, doubtles their sense and exposition (I meane in a generall proportion) must be all one and the same still. VVhich surely vve may learne to be so, by that in *Moses* vvhich vve read that these 2. Tables and 10. Commandments (being a distinct parcell from the rest of the Law) vvere vvvritten in 2. Tables of a Stone, vvhich the rest of the Law vvas not. VVhat vvas the reason heereof? Sure there is no other so likely as this, that it vvas to signify thereby their perpetuall continuance in that distinct consideration vvhich they had from the rest of Gods vvord. That is, (hovvsoever the Legall Ceremonies and other circumstances might alter and change, as indeed they did both vnder the Law, and much more since in the time of the Gospell, according to the divers dispensation of God; & hovvsoever some other parts of Gods

Gods vvord did containe permanent  
speciall duties, yet) these 10. Comman-  
dements should alone and perpetually  
as Generall Heads containe all duties  
vvhatsoever, vvhich are expressed in, or  
may be concluded from any place of  
the rest of Gods vvord beside. Second-  
ly, VVhatsoever vvvas Gods Covenant  
and Testimonie to his people once,  
thesame in effect is still. For his Cove-  
nant is constant, and in effect one and  
thesame for ever. These 2. Tables and  
10. Commandements distinctly consi-  
dered from the rest of the Lavv vvare  
once by themselves alone Gods Cove-  
nant and Testimonie to his people;  
that is (as I said) in a Generall sense.  
Therefore they are still alltogether  
thesame in effect, and so by consequen-  
ce they are still to be vnderstood in  
such a Generall sense, as before is de-  
clared.

Thirdly, Gods Morall Lavv is perpe-  
tuall and vniversall. These 2. Tables &  
10. Commandements in them distin-  
ctly considered from the rest of the  
Scriptures, are Gods Morall Lavv; yea



they are the compleat and intire Morall  
 Lavv. Therefore they in a distinct con-  
 sideration from the rest of the Scriptu-  
 res are perpetuall, and vniversall, and a  
 compleat Lavv; that is, they containe  
 (in substance and generally) all duties  
 for all times, places, and persons.  
 4. Fovverthly, this is common to all holy  
 Scripture; *viz.* no parte thereof chan-  
 geth the interpretation vvhich once it  
 had; but as it vvas once interpreted of  
 old, so it is, and ought to be for the sub-  
 stance of it still. These places of Scrip-  
 ture (I meane the 10. Commande-  
 ments) of old vvere so interpreted and  
 vnderstood, as to containe all Duties  
 generally, as is above shevved. There-  
 fore they are still so to be interpreted  
 & vnderstood novv also in these dayes.  
 5. Fiftly; As those last <sup>b</sup> alleaged proofes  
 out of the <sup>c</sup> vvords of *Christ*, & that out  
 of <sup>d</sup> *Iohn*, are to be applyed vnto the ti-  
 me and vse of Christians, no lesse then  
 of the Ievves; even so are the 10. Com-  
 mandements. But those alleaged places  
 are to be applyed to the time and vse of  
 Christians, no lesse then of the Ievves.

Both

5.  
 b pag.  
 31. 32.  
 36.  
 c Math.  
 23. 40.  
 d 5. 22.  
 28.  
 d 1. Ioh.  
 3. 4.

by which points have appeared cleere-  
ly by that vvhich before hath ben  
handled, VVherefore the 10. Com-  
mandements are to be applyed to the  
time and vse of Christians, no lesse then  
they vvere to the time and vse of the  
Iewes. And their interpretation for  
the generall scope of them, and in pro-  
portion, is one and the same vvhich it  
was of old. And so this last objection  
is frivolous.

By all vvhich, that hath novv heere  
ben spoken, our assertion touching this  
our first *Rule* of right interpreting the  
10. Commandements is most true and  
evident; *viz*, that every of these 10.  
Commandements is a generall matter  
novv still, even by the intent of God  
him selfe; in so much that all duties  
vvhatssoever are yet still contained  
in them. The second *Rule* followeth  
to be considered.

*The 2. Rule,*

**S**Econdly, All scriptures are to be in- Rule. 2.  
terpreted & expounded in the largest  
sense, vvhich the letter of the text,  
vvith conference of other places and

cleere Circumstances (vvithout preiudice to the true meaning of any other text) vvill beare. The reason is, because even all the vvhole scriptures are but an *Epitome*, or a shorthe summe of the Divine vvil revealed vnto men. Yet so, that they are not vvithstanding a most full & absolute demonstration of Gods vvhole and intire vvill vnto men, as touching the effect & substance of it. Either expressely or by necessary consequence the holy scripture sheweth vs all things vvwhich God vvould have vs to know or to doe in the exercise of religion, and heerein it faileth not. Nevertheless I saye, it is but an *Epitome* or shorthe summe thereof, in regard there be many such duties by vs to be embraced, vvwhich are not in the scriptures any vvhere expressed nor in full discourse delivered, but are there to be gathered only by Argumentation, and consequence of reason, suche as is sure, and infallible, and necessary. Of vvwhich sorte are these points of faith: That there are 3. persons Consubstantiall in one Deitie, That Christ consisteth of two perfect



That Christ God and man, united in one person.  
That Christ suffered for vs the paynes of  
hell. That Christs Visible Church is his King-  
dom upon earth. That Christs true Church  
(as it is Visible and Ministeriall) must be  
only of his owne institution and ordaining.  
That Christian infants are to be Baptised.  
That a Christian ought to be baptised but  
once. That the Lords table ought to be repea-  
ted often. That every proper Church Visible  
hath power immediatly vnder Christ to c-  
lect & ordain, & to depose her officers,  
as also to excommunicat her offenders.  
Vulgar translations of the holy Scriptures  
are Divine institutiōs in the exercise of reli-  
gion, & the vse of the parts of Gods worship.  
VVith many other such like matters of  
Religion; all vvhich are sufficiently in  
the Scripture, & yet but by consequence  
of sure and certaine reason concluded  
therehence. So that vvhatsoeuer iust  
extent or large sense can be directly and  
certainly gathered from any text of the  
scripture, it is to be admitted as the true  
meaning of the Holy Ghost no lesse  
then that vvhich is expressed therein.  
But this is much rather to be admitted  
in the

in the vnderstanding of the 2. *Tables* of the Law and the 10. Commandements in them contained ; because as all the scriptures are a short summe of the vvhole vvill of God vnto men (as before is shewved) so the 2. *Tables* & the 10. Commandements in them are a short summe of all the scriptures besides, namely so far as concerneth any duty of ours. Therefore these especially are to be extended to so large a sense, as by the letter of the text, and conference of other places possibly they can be : and namely thus largely they must be extended, that in these 2. *Tables*, all the vvhole vvill of God (touching duties for vs to do) must be vnderstood and comprehended. For that is his Covenant vvith vs & testimony vnto vs, as in the former *Rule* is shewved at large.

*The 3. Rule.*

Rule. 3.

Thirdly, vve must remember that vvvhich before vve touched by the vvay in handling of the first *Rule*; viz. the 2.

d *Math.*

22. 38.

39.

*Tables* of Gods Law (called by our Saviour Christ the 2. *Great Commandements*

ments) are to be thus distinguished:  
The first containeth all our duties and  
vvhole service to God; The 2<sup>d</sup>. all our  
duties vnto men : vvhich appeareth  
most plainly even in this place of the  
Gospell *Math. 22. 38. 39.* Some do ob-  
ject, that every action vvell done is a  
Service and vvorship to God, yea  
though it be contained in the 2<sup>d</sup> Table:  
according to that vvhich is vvritten by  
by the Apostle: *Whether ye eate or drinck  
or whatsoeuer you doe else, let all be done  
to the glory of God; that is, to his honor or to  
his vvorship.* And hovv then can such a  
distinction be admitted as is before set-  
dovvne? That the first Table should con-  
taine matters serving only to Gods  
vvorship; the second Table matters ser-  
ving to our dutie only tovwards men?

Obj:

*c 1. Cor.  
10. 31.*

I Answer, Gods service and vvor-  
ship is tvvofould, *generall* and *speciall*;  
Gods *generall* service and vvorship is  
indeed any action vvhatsoever vvhich  
is vvell done, and extendeth to all the  
parts of both the Tables of the Lawv.  
But Gods *speciall* Service and vvorship  
is every such action as doth principally  
and

Ans.



and chiefly respect God, and the state of our soules; even as that other pertaineth to our duty towards men, & respecteth first the state of our bodies, and of vvorldly thinges in this life. The former is called *Religious* and *spirituall*, the latter a *Civill humane* duty. The former is called properly *our duty towards God*; the latter; *our duty towards men*. The former is properly *Gods worship & service*; the latter is *humane Civilitie*. The former is only in the *first* Table : the latter is only in the *Second*. And thus this distinction before is truly made: also thus our 3<sup>d</sup>. Rule is rightly observed.

*The 4. Rule.*

Rule. 4. **F**Ourthly, euery one of the 10. Commandements set dovvne in the text is severall, and really distinct each from other.

*The 5. Rule.*

Rule. 5. **F**iftly, Every one of the ten Commandements set dovvne in the text is either *Affirmative*, or *Negative*. But vvhichsoever of them is *Negative*, the same requireth also (to the contrary intent) an *Affirmative* : and againe vvhich-

Whichsoever is *Affirmative*, the same requireth a *Negative*.

*The 6. Rule.*

Sixtly, the First Table, containing our Rule. 6. duties & service vnto God, hath in it 4. distinct Commandements. The 1. in these vvords, *Thou shalt have none other Gods before me.* The 2<sup>d</sup>. in these vvords, *Thou shalt not make to thy selfe any graven Image, &c.* The 3<sup>d</sup>. in these vvords, *Thou shalt not take the name of the Lord thy God in vaine.* The 4<sup>th</sup>. in these vvords, *Remember the Sabbath day to sanctifie it.* Against this distribution of the Commandements of the 1. Table the *Catholikes* generally doe obiekt, that the *Second* Commandement ( as heere it is reckoned to be ) is only a parte of the *First* Commandement, and ought not to be named the *Second*, nor any distinct Commandement by it selfe. VVhich if it may be true, then all our present exposition heereof falleth to the ground. I answer, This account and reckoning of the Commandements by the *Catholikes* (vvherein they make the *First* & *Second* after our reckoning to be but one

*Exod. 20.*

*3. &c.*

Obj.

Ans.

1.

one, viz. the *First* Commandement) must of necessity be false. Because otherwise the 10<sup>th</sup>. Commandement (as vve account) must of necessity by the intent & purpose of God vvho ordained them, be divided into tvvo; namely into the 9<sup>th</sup>. and 10<sup>th</sup>. But this is apparantly false. By the intent and purpose of God the 10<sup>th</sup>. (as vve account) cannot be divided into tvvo. And for this there are 4. speciall reasons out of the very text. First, if the 10<sup>th</sup>. Commandemēt have expresse vvords which containe in effect the 9<sup>th</sup>. as they reckon; then both these the 9<sup>th</sup>. & 10<sup>th</sup>. (as they reckon them) ought to make but one Commandement simply, and this ought not by any meanes to be divided into tvvo. This is most certaine by the 4<sup>th</sup>. *Rule* before going, vvhich may not be broken. But the 10<sup>th</sup> Commandement hath expresse vvords vvhich in effect do containe the 9<sup>th</sup>. as the Catholikes do reckon. Therefore the 9<sup>th</sup> and 10<sup>th</sup> as the Catholiks reckon, ought to make but one Commandement simply; and this vvhole clause by no  
meanes



might ought to be divided into two  
severall Commandements. The *assum-*  
*pion* is most certaine in the end of *Exo-*  
*du* 20. 17. *Thou shalt not desire any thing*  
*that is thy neighbours.* These vvords do  
containe in effect that vvich the Ca-  
tholiks do make the 9<sup>th</sup>. Commande-  
ment, viz. *Thou shalt not desire thy neigh-*  
*bours house.* Therefore the *Assumption*  
is true. Secondly, if this last clause in  
the two Tables be divided into two di-  
stinct Commandements, then Almighty  
God hath not determined vvhat is  
the 9<sup>th</sup>. nor vvhat is the 10<sup>th</sup>. Commā-  
dement vnto vs. Yea he hath put in one  
Commandement vvithin the middest  
of an other. For in *Deut.* 5. 21. the 9<sup>th</sup>.  
is, *Thou shalt not covet thy neighbours wife.*  
and the 10<sup>th</sup>. is, *Thou shalt not covet his*  
*house.* In *Exodus* 20. 17. the 9<sup>th</sup>. after the  
Catholiks is, *Thou shalt not covet his hou-*  
*se,* and the 10<sup>th</sup>. *Thou shalt not covet his*  
*wife.* So that if these be distinct Com-  
mandements, then God himselfe hath  
not determined the 9<sup>th</sup>. nor the 10<sup>th</sup>.  
But if all this clause maketh but one  
Commandement, then it is not mate-

C

teriall

shall to rehearse either of these particulars before, or after the other. In one place he may name the one first, in another the other; and yet his purpose and intent may be all one. So much for the *Proposition*. But it is absurd, to say or thincke that Almighty God hath not determined the 9<sup>th</sup>. nor the 10<sup>th</sup>. Commandements; and that he putteth one Commandement in the midst of an other: this no reasonable man vwill hold; therefore no man of reason or judgment vwill holde that this last clause in the 2. Tables is divided into 2. distinct Commandements. Thirdly if the distinct particular things not to be covered, *the house*, and *the wife* do make 2. distinct Commandements, then the other particulars in the same place after vward mentioned, viz. *the servant*, *the ox*, and specially *the field* in *Deut:* (but not in *Exod:*) do make so many other distinct Commandements: and so the number of the Maine Commandemēts comprised in the 2. Tables shalbe 12. or 13. at the least, and not only 10. This consequence no reason can possibly deny

any. But it is vtterly false that there can be so many, or any other number then 10. of these Maine Commandements. For a God himselfe hath precisely set this number, as before vve observed. Therefore those 2. particular things not to be covered (*the howse, and the wife*) do not in this clauvse make 3. distinct Commandements; and consequently the second Commandement standeth in those vvords, & is the same, as before vve reckoned it to be.

a Dent.  
4. 13.  
Exod. 34.  
28.

Moreover, there is an other reason to prove that these vvords (*Thou shalt not make to thy selfe any Image or likenes*) are no part of the first Commandement before going; but that they are a severall & distinct Commandement by themselves, even the 2<sup>d</sup>. Commandement in the first Table, as hath ben said. The reason is this. If those vvords are not a severall and distinct Commandement then all whatsoever Religious Duties required, and Offenses forbidden in Gods word any where besides, cannot be containd (as vnder a Generall Head) in any distinct Commandement of the first Table.

5.



ble. But all religious Duties required, & offenses forbidden in Gods Word wheresoever, (beside in this text) can be, and are, yea they must be contained (as vnder a Generall Head) in som distinct Commandement of the first Table. Therefore those Words are a severall & distinct Commandement. The Assumption is most certaine; considering that it is the very effect & purpose of the 1<sup>st</sup>. & 3<sup>d</sup>. and 6<sup>th</sup>. Rules of interpreting the Commandements, vvhich before vve observed and are in their severall places fully confirmed. The consequence of the Proposition is most manifest. For there are infinit texts in Gods vvord appertaining to religious actiōs, vvvhich as they are and must be contained (as vnder a Generall Head) in som distinct Commandement of the first Table, as in the prooffe of the Assumption vve plainly see; so they cannot by any meanes be referred to the first Cōmandement, nor to the 3<sup>d</sup>. nor to the 4<sup>th</sup>. as vve reckon them. Only they may be very vvell referred ro those vvords; *Thou shalt not make to thy selfe any Image, or likenes*: viz. if these vvords be taken  
disti-

directly for the 2<sup>d</sup>. Commandement;  
 and be so expounded as in this Treatise  
 we expound them. Such texts are the-  
 se; *Gen.* 8. 20. and 17. 10. 11. 12. 14. and  
 22. 2. and 31. 19. and 35. 1. 2. 14. *Exod.*  
 12. 3. 5. 6. 7. 8. 19. & 25. & 26. & 27. & 28.  
 & 29. & 30. & 32. 25. 4. 5. *Lev.* 1. & 2. &  
 3. & 4. &c. *Nomb.* 1. 50. 51. & 3. & 10.  
 2. and 15. &c. Such also are all those  
 both *Affirmative* and *Negative* places  
 rehearsed in the end of this vvriting,  
 vvith a great number of other like, set  
 dovvne els vvhere in the holy Scriptu-  
 res. Therefore the *Conclusion* of this Ar-  
 gument is certainly true; viz. those  
 vvords, *Thou shalt not make to thy selfe any  
 Image or likeness*, are and must needs be a  
 distinct and severall Commandement,  
 yea they are the 2<sup>d</sup>. Commandement  
 indeed, as before is shewved.

If any object that the vvords follo-  
 vvng, (*Thou shalt not bowe downe to them,  
 nor worship them.*) are vvords properly  
 pertaining to the *First* Commandemēt.  
 For to bowe dovvne, or to vvorship  
 vvith the body in the exercise of Reli-  
 gion, is a gesture vvwhich we ought to

Obj:

do only vnto God, vve may not do it to any creature. Because this is a parte of Gods ovvne peculiar vvorship. And then if this be so, it seemeth that the vvords presently going before; *Thou shalt not make to thy selfe any graven Image, &c.* are also belonging to the *First Commandement.*

Answ.

I ansvver; *Bowing downe* to a thing or *Worshipping* it, is of 2. sorts. The first is (as they call it) *Terminative* or absolute; namely vvhich is not referred further, but endeth and stayeth in that thing vvhereto it is given: and this is vvhen the thing it selfe vvhereto the vvorship is given, is the principall cause, & last or only object thereof. This is due only to God himselfe even by *Natures* light, and only to him may vve give it. Vnles vve set vp to our selves an *Idoll* in the highest degree. And this *bowing downe* or *Worshipping* vvith the body, is indeed in the first Commandement; although it be an externall action. There is a 2<sup>d</sup>. sort of *Bowing downe* the body or bodily *Worshipping*; namely *Relative*, or *Respective*. VVhich is tvvofolde:

First



in Civill and common affaires;  
 not bowe downe to the King, or to  
 our Parents. And this is lavvfull. Secon-  
 dly it is vsed in the exercise of Religion;  
 this (vve affirme) is thesame that is  
 heere mentioned in the 2<sup>d</sup>. Comman-  
 dement. Nowv this is forbidden to be  
 yielded to any Creature, or to any Hu-  
 mane ordinance vvhatssoever, though  
 not by the light of Nature, yet other-  
 wise by the speciall vvill of God mani-  
 fested in his vvord. And that not only  
 heere in the 2d. Commandement; but  
 also in other places (certain expositions  
 thereof) very plainly. Considering that  
 vve finde it forbiddē to Gods most no-  
 ble creatures, and to his ovvne ordi-  
 nances, his most excellent Ministers &  
 Instruments for Mens salvation. These  
 may in no vvise have it don vnto them;  
 as it appeareth in that Bowing downe  
 of *Cornelius* to *Peter* the Apostle, *Act. 10.*  
*25, 26.* vvhom *Cornelius* knew to  
 be a holy Man, and the instrument of  
 God appointed to bring him into the  
 vvay of life: and also in that of the A-  
 postle *Iohn* to the Angell, *Rev. 19. 10.*  
*and 2. 9.*

and chap. 22. 3, 9. vvhom also *Iohn* knew  
to be an Angell, & his fellowv servant.  
V Whereby vve conclude that this is di-  
rectly against the 2<sup>d</sup>. Commandement.  
I say, this *Relative* and *respective* bo-  
wving dovvne the body in any act of re-  
ligion to any creature; and then most  
specially to a Humane ordinance.

Obj. But yet som vvill say; As in Civill  
confideration a *Relative* vvorship or  
bowving dovvne the body is lawfull to  
creatures baser then God, or then a  
King either; namely, it is lawfull to  
bowve vnto the *Chaire of estate* of a King,  
or to the *Scepter*, or *Crowne* imperiall,  
vvhen the King is absent. Yea this is ta-  
ken as a speciall reverence and honour  
to the *Prince* himselfe. So, vvhy may not  
vve do in the exercise of Religion like-  
vvise? VVhy may not God be so vvor-  
shipped of vs *relatively*?

Ans. I answer; First, that is true indeed in  
*Civill* vvorship: the *Chayre of estate* may  
be bowed vnto vvhen the King is ab-  
sent. But by no meanes it may be so,  
vvhen the King is present. Novv in *re-  
ligious* vvorship God is never absent,  
but

allwayes present to the true vvorshipper. So that if the proportion holde in *religious* vvorship, vve must by no meanes, and at no time Bodily bowve dovvne to any representation or signe of God; and then much lesse to any otherthing, or similitude vvhatsoever. Secondly, the case and consideration of Bodily bowving dovvne in *religious* vvorship doth greatly differ from the *Civill* bowving dovvne. For in *Civill* matters the light of Naturall reason, & Custom, & Humane authoritie is vvarrant good and sufficient. But in matters of *religion*, & in our vvorshipping of God it is not so. For touching *Relative religious bowing downe*, namely to Creatures or Humane Ordinances, vve not only have no vvarrant for it in the vvord, but vve have the vvord & Lavv of God elsvvhere, yea and heere in this second Commandement directly against it; saying, *Thou shalt not bowe downe to the, nor worship them*; that is, no not *relatively*, as before vve have shewed.

And thus it is justified, that the distribution of the 4. Commandements



of the first *Table*, vvhich vve delivered above in the 6<sup>th</sup>. *Rule*, is right, and true, & not to be gainsaid.

*The 7<sup>th</sup>. & last Rule.*

**S** Eventhly, the maner how these first 4. Commandements are distinguished each from other, is necessary to be considered. That they must be distinguished indeed really and perfectly, it is a thing acknowledged by all men; and it is our 4<sup>th</sup>. *Rule* before. But because there is not a little difference about the maner how, & the speciall point vvherein they differ, therefore it is needfull for vs heere to go yet a step further, and to set downe vvhath the speciall & particular distinction of these forenamed Commandements is, and vvherein namely it consisteth.

*Rule. 7.* Let vs therefore know; the 1<sup>st</sup>. Commandement containeth all those our Duties towards God vvhich are *Naturall*. The 2<sup>d</sup>. all those Duties in and of Gods speciall vvorship vvhich are *Instituted*; & either of these is both *Inward*, and *Outward*. The 3<sup>d</sup>. Commandement requireth the vvell vsing  
of



at all cometh heereby to our maine purpose. For if this vvere absolutely true, that all *Outward* vvorship vvhatsoever in the exercise of Religion is contained in the second Cōmandement, it vvould follovv that all Outvvard vvorships in the exercise of Religion vvhatsoever, vvwhich Men make and devise and are not delivered vnto vs by God himselfe, (and such are those matters novv in controversy vvith vs) are forbidden directly in this second Commandement and so are simply vnlavvfull. Howvbeit the truth is, and it is out of question, that this distinguishing of these (the first & second) Commandements is not right. Seeing neither all, nor only *Inward* vvorship is in the *First* Commandement; nor all, nor only *Outward* vvorship is in the *Second* Commandement. For *to Kneele*, or *to Prostrate* our selves, or *to Bow downe* our body in the exercise of Religion *terminatively & absolutely*, are even by the light of Nature proper and true parts of Divine Honor, and ought to be don only to God himselfe even by Natures light : and therefore properly they



are contained in the *First* Com-  
 mandement, albeit they be *Outward*  
 actions. Likevvise, the *2* *Inward* Rela-  
 tiuevvorship, or reverent affection of <sup>a In the</sup>  
 the minde performed to Humane Or. <sup>Negative</sup>  
 dinances in the exercise of Religion: <sup>part of</sup>  
 also to hold *Freewill*, and *Vncertaintie* <sup>the 2<sup>d</sup>.</sup>  
 ofsalvation in the faithfull, and *Purga-* <sup>Common</sup>  
*torie* &c. Againe to <sup>b In the</sup> believe that vve <sup>Affirma-</sup>  
 have (to bring vs to eternall life) a <sup>tive.</sup>  
*Mediator* and *Saviour* given vs; & that  
 he is vnto vs a *Priest*, *Prophet*, and *King*.  
 These things are not in the *First*, but in  
 the *Second* Commandement; although  
 they be *Inward* actions of the minde, &  
 an *Inward* vvorship. As also sundry  
 other voluntary institutions in Reli-  
 gion meerely *inward* are likevvise; of  
 the vvch vve shall see further heere-  
 after.

Many object, that it cannot be that <sup>Obj.</sup>  
 all things voluntarily appointed in  
 Gods vvorship should belong to the  
 second Commandement. For then  
 Men are forbidden to appoint 9. of the  
 Clocke in the forenoone to be the ti-  
 me of Publike prayers; also any certain  
 Houyse

House or Temple to be the place for the same; againe that *Peter* or *Iohn* should be the Ministers, &c. But these things out of question are lawfull to be done, though the Scripture determine them not. Men may freely appoint for themselves these and such like ordinances in the exercise of Gods worship, even by their owne godly discretion. Therefore the second Commandement doth not containe all things voluntarily appointed in Gods worship.

Ans<sup>w</sup>. I answer; These things mentioned are not appointed *voluntarily* or freely; that is, not of the meere will of the institutor. And so it is true, they belong not to the second Commandement. They belong indeed to the 3<sup>d</sup>. But to cleere this point; Let vs observe & remember that Things appointed in Gods worship are of 2. sorts in generall. First, there are some meere voluntary and free Institutions, such as have no necessary use in Gods worship of themselves; but are used only by reason of the meere will of the Institutor of them.

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them: These verily belong to the se-  
cond Commandement; and of these  
doth the second Commandement con-  
sist: such are novv *Baptisme*, the *Lords*  
*Table*, and vnder the *Lavv Circumcision*,  
the *Passover*, the *Leviticall Garments*,  
*Washings*, &c. Such also novv are  
(though of Mans institution only) the  
*Crosse* at Baptisme, the *Cope*, and the *Sur-  
plice*, *Kneeling* in the act of receaving at  
the *Lords Table*, &c. Secondly, there  
are things appointed in Gods vvor-  
shih, or about it, vvwhich are things in  
their ovvne Nature necessary, vvithout  
the vvill of man appointing them.  
These are of 2. sorts also. First, the Ge-  
nerall Circumstances, as Time, Place,  
Persons, &c, These are in Nature it sel-  
fe simply necessary to all actions. Se-  
condly, the Circumstances in particu-  
lar; *viz.* such as those above mentio-  
ned in Gods vvorshih; *viz.* 9. a Clocke  
in the forenoone to be the speciall ti-  
me for publike Prayers; also a certain  
House or Temple to be the place for  
thesame; and *Peter*, or *Iohn* to be the  
Ministers, &c. These Men do appoint  
in Gods



in Gods vvorship, as being of themselves necessary therein after a sort. That is, they have by their ovvne nature and state som necessary vse in Gods vvorship novv vvhen they are appointed; and by the light of naturall reason men may see that these very things are therein most rightly to be vsed, insomuch that othervvise there vvil be a fault and an error committed, if these things be not novv vsed. These therefore ( I say ) are in all actions meere and simple circumstances in their ovvne nature (vvithout the vvill of men appointing them) somtime necessary, somtime contrary: & therefore of necessitie are left to the good and sound discretion of Men. But the first sort of things appointed in Gods vvorship, are not so; as is shevvved before. Novv of these only do vve in-treat and speake heere in this place; and only of these doth the second Com-mandement consist, as is said.

Thus then it is manifest, & no vvay to be doubted of, that it is impossible that there can be any other distinguishing of these 2. chiefe and foremost  
Com-

Commandements, then the same which  
before I have set downe in the 7<sup>th</sup>. Ru-  
le. viz. that the first Commandement  
containeth all Naturall Duties and Ser-  
uices to God; the 2<sup>d</sup>. all meere *Volunta-*  
*ry Instituted* Duties in the exercise of  
Religion. For these 2. Commandements  
are, and must be held to be of 2. divers  
kinds, & must not be confounded; yea,  
not in any of their parts; so as the rest  
also of the 10. are distinguished. And  
yet otherwise distinguished truly and  
rightly they cannot be, but in that very  
maner which heere I have specified.  
Which surely is most cleere to any  
who considereth the same.

*Thus far touching the Introduction to  
the true understanding of the 2<sup>d</sup>. Com-  
mandement; wherein are set downe (as  
we have seene) 7. Rules most needfull  
and profitable for the true understand-  
ing both of this, and of all the rest of  
the Commandements besides.*

**N**OW we are com to the 3<sup>d</sup>. parte  
of this discourse; namely to deliver  
the iust & full *Exposition* of the second

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Com.

**Commandement.** The which will better appeare vnto vs, if first vve consider vvhath are the *Naturall* Duties both inward and outward in Gods worship, vvhich are comprised in the *First* Commandement. They are these, *To know, and acknowledg God, to love God, to feare God, to trust and believe in God, to invoke him. Also, to Kneele to him in prayer, to lifte vp our hands and eyes towards heaven to him, &c.* And the contrary are therein forbidden by the 5<sup>th</sup>. *Rule.* Now touching the iust vnderstanding of the *Second* Commandement we are to consider as heere followveth.

*The Exposition of the 2<sup>d</sup>.  
Commandement.*

3. **T**He true and full *Exposition* of this  
Commandement requireth that  
1. first vve observe the right and proper  
division of the vvords, vvhich vve ha-  
2. ve novv in hand. Secondly that vve  
specific all the particular kindes com-  
prehended in the Generall matter of  
this second Commandement, so per-  
fectly



fully and in as compleat maner as vve  
can. By vvhich doing the vvhole body  
of this Commandement, and every  
member thereof, vwill most manife-  
stly appeare. Thirdly, for the more clee-  
re vnderstanding of this Commande-  
ment vve vwill set dovvne certaine pla-  
ces of scripture, both of the olde and  
nev्व Testament, vvhich depend on the  
second Commandement, and are pro-  
per expositions of the same.

32

The vvhole text vvhich heere vve  
deale vvithall is set dovvne (as before  
in the beginning of this discourse vvas  
shewved) in these vvords. *Thou shalt not  
make to thy selfe any graven Image or like-  
nes, &c.* In vvhich vvords are three  
speciall thinges to be observed. 1. The  
Matter of this Commādemēt. 2. The  
Author and Institutor of this matter.  
3. An Amplification annexed to this  
Commandement for more illustration  
thereof. The Matter is gathered from  
these vvords, *Image or likenes.* The Insti-  
tutor and Author, *Thou shalt not make  
to thy selfe.* The Amplification in these  
vvords, *In heaven above, in earth beneath,*

1.

Three  
points in  
the second  
Commā-  
demēt.

or in the Waters vnder the earth. Thou shalt not bowe downe to them.

1.

*An Image or likenes*; These vvords do name a particular matter, but (according to the first *Rule* before) vve must vnderstand therein a more generall & larger thing. Hovvebeit yet this is not so cleere, but that the repeating of some sure prooffe heereof is requisite. The prooffe is this. If *Image* or *likenes* in the second Commandement, be not a particular only, but indeed the vvhole generall matter, then the vvhole Covenant and the vvhole Testimony of God is not contained in the 2. Tables: neither doth the vvhole Law & the Prophets hang on these 2. Tables. But the vvhole Law & the Prophets do hang on these 2. Tables. That is, all the places and parts of the olde Testament besides, yea and of the new also, do hang vpon these 2. Tables; and are (as it vvould be) grounded on them, as on foundations. This Assumption is fully proved and declared before in the handling of the first *Rule* in our Introduction. Therefore it followveth that *Image* or *likenes* in the

the 2<sup>d</sup>. Commandement is a particular only, & not the vvhole Generall matter there contained. The consequence of the Proposition is very certain and cleere. Because there are many places in the scriptures speaking of other matters, vvhich are not an *Image* or *likenes* literally: and yet these appertain to the 1<sup>st</sup>. Table, if they appertain to any parte of the *Decalogue* (vvhich before is shewed, that they do) and neverthelesse cannot be referred to any other parte thereof then to the second Commandement. Such a place is *Lev. 10. 1.* touching the strange fier of *Nadab* and *Abihu*. Also *Chap. 11.* touching *Swines* flesh, & other uncleane meats. And all places touching *Sacrifices* and *Offerings*, and *Ceremonies*, *Formes of Churches*, and *Priests* of mans ordinance; and a 100. other things. All these are forbidden in the second Commandement: and yet are not themselves any *Image* literally. Therefore it followeth that *Image* or *likenes* in the 2<sup>d</sup>. Commandement is not the vvhole Generall matter Negative



tive, but a particular only: howbeit  
 such a particular as is intended and put  
 (by a *Synecdoche*) for the vvhole Nega-  
 tive matter, vvhich is truly signified vn-  
 to vs thereby. And to go a step further  
 according to the 2<sup>d</sup>. *Rule* vve must give  
 this vvhole matter the most generall &  
 large extent that the text heere or any  
 vvhether else vwill beare. And yet (ac-  
 cording to the 3<sup>d</sup>. *Rule*) it must be in a spe-  
 ciall maner appertaining to Religion,  
 and the service and vvorship of God: it  
 must not be a matter Civill, or indiffe-  
 rently vsed in Civill busines. And (ac-  
 cording to the 4<sup>th</sup>. *Rule*) it must be seve-  
 rall & really distinct from every of the  
 other Commandements, yea from eve-  
 ry of the rest of the first Table. And la-  
 stly (according to the 7<sup>th</sup>. *Rule*) it must  
 be a Matter Instituted, & not Naturall;  
 a free and voluntary ordinance of the  
 Institutor, not any thing of any necessa-  
 ry vse of it selfe in the exercise of Reli-  
 gion. Thus nowv it is easy to set dovvn,  
 vvhether is *Synecdochically* heere meant by  
*Image* or *likenes*, and vvhether is the just &  
 true Generall matter of the 2<sup>d</sup>. Com-  
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**Commandment.** Namely it is *A free & vo-* *The De-*  
*luntary institution,* (or *matter instituted*) *fnition of*  
*only or specially in the exercise of Gods wor-* *Gods In-*  
*ship, wherein it hath no way any necessary* *stituted*  
*use of it selfe.* This is the generall matter *VVorship.*  
or full extent of the second Comman-  
dement even in the minde and purpose  
of God himselfe the Author of it. And  
it is likewise the just and full *Definition*  
of Gods Instituted vvorship in gene-  
rall; that is, vvwhether true or false:  
VVhich I desire, that it may be especial-  
ly observed.

*Tbou shalt not make to thy selfe any Ima-*  
*ge or likenes;* These vvords negatively  
do shew the *Author* condemned, or  
forbidden to have any thing to do in  
the matter of this Commandment.  
That is, heere this second Commande-  
ment forbiddeth and condemneth (as  
a religious *Image*, so) all the vvhole ge-  
nerall matter heere intended and signi-  
fied vvwhich is made by *man* or ordained  
by *man*; I say, all Humane voluntary or-  
dinances or institutions in the exercise  
of Religion vvwherein they have no ne-  
cessary vse of them selves, are by this

2.

*The Auth-  
ther.*

Commandement simply vnlawfull, as being heere by God himselfe directly forbidden. And also (by the 5<sup>th</sup>. Rule) heere vve must admit an Affirmative, vvh whereby all ordinances and institutions in Religion are directly commanded and inioyned vnto vs, vvhich are Divine and of Gods ovne institution.

3. *In heaven above, in earth beneath, or in the waters under the earth. Thou shalt not bowe downe to the, nor worship (or serve) them;* These vvords are an

*An Amplification*

*Amplification* of this 2<sup>d</sup>. Commandement, for the better illustrating & inforcing thereof. It consisteth in 2. points. 1<sup>st</sup>. In a reckoning vp of things vvhich vse to be represented by som likenes: and this is don by rehearsing all the places vvherein these things are & do remaine; viz. the Heaven, the Earth, the VVaters vnder the earth. 2<sup>dly</sup>. This Amplification consisteth in an other Negative Commandement heere annexed to the former: vvh whereby Almighty God directly forbiddeth the affection of the minde & gestures of the body thereon depen-



ending, vvhich commonly & vsu-  
ally, yea in a maner necessarily do fol-  
low the practises of men making to the  
selves *Images* in religious vse; that is, to  
bowe to them; and to vvorship them  
*relatively*. But note, that heere is an o-  
ther *Synecdoche* also; that is, by naming  
one kinde, even the grossest, and that  
vvhich vvas most vsually given in the  
vvorld to religious *Images* and *likenesses*,  
(to vvit this *Relative* bowing dovvne  
to, and vvorshipping of them) he the-  
rein forbiddeth all approbation, liking,  
or reverence though never so small  
shewed tovvard any institutions & in-  
ventions of men vvhatsoever, in the  
exercise of Religion; yea all vvords ei-  
ther of tounge or pen tending to defend  
or excuse such Humane institutions in  
Gods service. Even as he had before (to  
imply his forbidding of the Generall  
Negative matter) given a particular in-  
stance of *Images* and *likenesses*, vvhich  
vvas both the grossest breach of this  
Commandement, and vvas most com-  
monly knowven in the vvorld; so heere  
correspondently he giveth a particular

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instan.

instance of religious Reverence vnlawfull, even the grossest & most commonly knowen likewise; to condemne thereby all reverence and approbation given to mens inventions in the exercise of Gods vvorship vvhatsoever. And againe, by the contrary Affirmative all due reverence *Relative* is heere commanded, for all Gods Institutions, and ordinances. Thus far touching the vvords of the text.

2. Novv heere for more plaine and full expounding of this Commandement, lett vs adde & further observe that this *Generall* matter (or proper Subject) of the 2<sup>d</sup>. Commandement is cleerer and more distinctly scene, by noting the severall sorts or *species* thereof. This *Generall* matter, or *Genus* of the second Commandement consisteth partly in points of doctrine and opinions vvholly *Inward*, & partly in thinges vvwhich are *Outward*.

*Inward* points of doctrine or opinions instituted in Religion *Affirmatively*, are suche as these: *viz.* to hould that vve have a *Priest*, *Prophet*, and *King* for our  
Media-

Water and Saviour, & that by Faith  
in him (as he performeth these his 3.  
offices vnto vs) vve are iustified & shal-  
be saved. *Negatively*, that vve have no  
*free will*, nor *universall grace*, and that  
there is no *purgatory* &c. Novv of the  
*outward* thinges; And first I vwill begin-  
ne in these vvith the *Negative* parte.

*Outward* thinges vvich are freely in-  
stituted, or outvvard meere voluntary  
ordināces only or specially in religion,  
are many and diverse. But they may all  
very vvell and fitly be comprehended  
vnder the 4. Heades. 1. a Visible or Mi-  
nisteriall Church. 2. a Church Mini-  
stry. 3. Religious actions. 4. Religious  
Ceremonies. Novv all these being in-  
stituted or ordained by men, & not by  
God either expressly or by necessary  
consequence from his holy vvord, are  
certain & vndeniable *species* or distinct  
parts *Negatively* of the forerehearsed  
*Genus* of the 2<sup>d</sup>. Commandement. Tou-  
ching the first; a Visible or Ministeriall  
Church is a spirituall body politike,  
hovvbeit every spiritual body politike  
or Visible Church, vvich for the natu-  
re, for-



re, forme, & kind thereof is not instituted by God but by men, the same cannot possibly be in such respect a true church yea it cannot be but a manifest & open breach of the 2<sup>d</sup>. Commandement. So that there ought to be very cleere and plaine prooffe in Gods word to warrant every Visible Church, if the members thereof desire to have comfort to their owne soules: because this is even the first and vvaightiest matter in Religion that can concerne vs; *viz.* to be assured that we are in a true Visible & Ministeriall Church of Christ: for out of a true Visible Church ordinarily there is no salvation. And by a true Visible Church (and not otherwise ordinarily) we come to learne the way of life. Therefore above all things it is necessary, that every Christian do rightly discern of the diverse kinds of outward ordinances in this behalfe, chiefly of Visible Churches; and whithall to vnderstand which kind or forme thereof is the true Visible Church of Christ, or Kingdom of heaven vpon earth, which is the only way, and in it  
the

only truth ordinarily leading vs to  
small life heereafter. For the true Vi-  
sible Church of Christ is but only one  
(questionles) in nature, forme, & con-  
fession. VVhich that we may the more  
easily finde out, vve ought to remem-  
ber, that in all Gods vvord (that is in  
all the olde and nev्व Testament) there  
never vvas, nor is, any more then only  
two kindes of a lawfull Visible & Mi-  
nisteriall Church. The first is a Catho-  
like or vniversall Church, the second a  
particular ordinary Congregation only.  
A Nationall, Provinciall, or Diocesan  
Visible Church is not heard of in any  
parte of Gods vvord vvhatsoever; na-  
mely since the time of the vvord vvrit-  
ten. For touching the Visible Church  
of the Ievves before Christs Ascension,  
it vvas after a sorte Catholik, as in *Mo-  
ses* and the *Prophets*, and especially in  
the *Acts* 2. 8. 9. 10. 11. vve do reade; &  
that indeed vvas instituted of God hee-  
retofore: but it served only for the time  
and state of the Ievves & for their vvor-  
ship, being novv (as concerning Chri-  
stians) vtterly ceased and changed by  
Christ

Christ him selfe and his Apostles into another forme and another kinde of spirituall body politike: that is to saye, into the second kinde before named, even into a particnlar ordinary Congregation, vvhich in number are many & distinct, hovysoever in nature they are all one and thesame. And of these vve reade every vvhere in the nev्व Testament, as being divine institutions by the speciall indeavor & Ministry of the Apostles. So that out of doubt, this kinde of a Visible Church is nov्व vnder the Gospell only lavvfull for vs. If the other, that is, the Catholike forme of a Visible Church do remaine still as instituted of God for vs Christians also, as it vvas for the Ievves, then I say, verily vve must and ought to be all members of the Catholik Church vvvhich is eminent and Visible in the Governors thereof at *Rome*. For other Catholike Visible Church Christian beside the *Romane*, there never was any in al the vvorld; nor any other Kind of Visible Church of ordinary state instituted by God (besides those 2. aforesayd) is not possible  
to be



found in Gods vvord, vvhereof  
by the latter remaineth novv for vs.  
and vvhatsoever kinde or forme of a  
visible Church is instituted or ordained  
by men, the same is contained manife-  
stly in the Negative parte of the second  
Commandement; that is to say, it is  
simply vnlavvfull and by God himsel-  
f heere forbidden vnto vs, as is before  
shewed.

Secondly every Church Ministry 2.  
made and devised by the pollicy of men  
and not instituted of God, is against this  
2<sup>d</sup>. Commandement. Suche are *Popes,*  
*Cardinalls, Archbishops, Diocesan Bishops,*  
*Priests, Chancellers, Archdeacons, Officials,*  
*&c.* Thus did *Ieroboam* set vp 2. distinct  
Provinciall Churches and High Priests  
in the Kingdom of Israell, separat from  
the Church and High Priest of *Ierusa-*  
*lem.* The one of these vvas at *Dan*, the  
other vvas at *Bethell.* These vv ere a de-  
vise of his ovvne, and that vvith much  
pollicie. Yet they vv ere plainly against  
this 2<sup>d</sup>. Commandement of the first  
Table; and so a great sinne committed  
by that king against God, vvhereby  
he

1. King.  
12. 27.  
29, 31.  
2. Chron.  
11. 13.  
Amos. 7.  
10.

he caused also the vvhole land to sinne  
hainously.

3.

Thirdly every religious Action devi-  
sed by men is against the second Com-  
mandement. Such is *Sacrificing*, & *pray-  
ing for the dead*, *Auricular confession*, *doing  
of penance*, *False making of Ministers*, *false  
Excommunication*, that is after the in-  
vention and pollicy of men, &c.

4.

Fovverthly, every religious Cere-  
mony of mens institution is contrary  
to this Commandement: such is the  
vse of *Images* in the exercise of Reli-  
gion, *Oile*, *lights*, *milke*, *salt*, also the sig-  
ne of the *Crosse*, the *Surplice*, the *Cope*,  
*Kneeling* in the act of receaving, eating,  
& drinking at the Lords Table &c.

Obj.

Heere som vvill object, that these  
things vvith vs in question, *viz.* the  
*Surplice*, *Cope*, *Crosse* in Baptisme, *Knee-  
ling* in the act of receaving at the Lords  
Table, *Diocesan & Provinciall Visible  
Churches*, *Bishops*, and *Government*, are  
Circumstances, and Accidents in Gods  
Service or VVorship. And herefore  
not to be reckoned in the 2d. Com-  
mandement.

I ans.

Answer; This cannot be so. *Circumstances* they are not. For before vve plainly shewed all *Circumstances* to be *Time, Place, Persons, &c.* vvith the Particulars heereto belonging. VVhich are sometime necessary, sometime contrary to such or such actions, even in themselves, & by their ovvne nature & state. And stand not on the meere and simple will of the institutor, as the controverted matters among vs do. VVherefore these (as I said) are not *Circumstances*. Neither are they *Accidents*, because they are tyed to Divine vvorship and spirituall affayres vvith vs, and made proper to them, as *Accidents* (in the objecters sence) cā not be said to be. Indeed these are Substantiall matters in Divine Service or VVorship; in asmuch as they com vnder the *Definition* of Gods VVorship in generall, set dovne before.

It is not the intent of the State in England that these should be held as substantiall Matters in Religion, or as parts of Divine VVorship. But the cleane contrary: that is, to be things

Obj.

al E in



In themselves meerly indifferent. And therefore such they are, and ought to be esteemed.

Ans<sup>w</sup>. I Answer; The consequence of this Argument is most idle and vaine; *The State (say they) intendeth these things to be of themselves indifferent in the exercise of Religion. Therefore they are indifferent. They appoint them not (neither do they esteeme the) to be parts of Divine Worship, nor any substantiall matters in Religion. Therefore they are not; viz. as they be v*sed vvith vs. This reason is like, as if one of the old Patriarchs should conclude for<sup>a</sup> Polygamie, thus. VVe esteeme Polygamie not vnlavvfull. Therefore it is not vnlavvfull, as vve vse it. Or as if a Lutheran should reason thus in defense of Images in their Temples. VVith vs the vse of Images in our Temples is not esteemed to be any part of religious vvorship, nor against the 2<sup>d</sup>. Commandement. Therefore the vse of Images in Temples vvith them, is so indeed. Or, as if a Papist should reason thus; VVe esteeme som sinnes to be of themselves Veniall and not Mortall. Therefore

<sup>a</sup> The having of many wives at once.

fore in their Church som finnes of  
themselves are indeed not Mortall.  
These reasons every one easily percei-  
veth to be most fond, and false. For ne-  
vertheles the Patriarks Polygamie vvas  
in them vnlavvfull; the vse of Images in  
the Lutherans Temples is against the  
2<sup>d</sup>. Commandement; and all finnes of  
Papists vvhatsoever are mortall. VVhe-  
refore our Adversaries reason likevvise  
in their cause is very frivolous & false;  
vvho vvould persvvade men that there-  
fore their externall Church Ordinan-  
ces are no part of religious vvorship,  
nor against the second Commande-  
ment, because they esteeme them not  
(nor appoint them) to be so. It is not  
the saying, nor the intent of the vsers  
of these or of any other things, but the  
proper Nature of them that makes the  
to be, as they are. Every thing is to be  
held to be according as by it selfe it is, &  
as the true Nature of it is, and not as  
men vvill say it is. They deale vvith vs  
heerein not vnlike to that deceitfull  
friend in the *Prov.* 26. 18. 19. *As he that*  
*faineth himselfe mad casteth firebrands, ar-*

*Vve can  
not but so  
bolde shē.*

*vowes, and mortall things. So dealeth the  
deceitfull man with his friend; and saith,  
Am I not in sport? These say, they are our  
friends & brethren; but they compell vs  
to defile our soules vvith sinfull & per-  
nicious things; still telling vs that they  
esteeme the same indifferent. And hee-  
rein they are highly displeased vvith vs,  
for that vve do not take these mortall  
things to be indifferent, vvhen they say  
they are, & appoint that they should be  
so thought to be. The grosse iniquitie  
of vvhich their dealing, the vvhole  
vvorld, if they knew it, vvould con-  
demne.*

1:

But vve vvill heere adde a vvord or  
tyvo, to shew these forerehearsed mat-  
ters vvith vs in controversie, indeed  
not to be indifferent, but very parts of  
Religious vvorship, though of false re-  
ligion and of false vvorship. I meane  
heere of the *Instituted* vvorship of God,  
vvhich is the very matter of the second  
Commandement. And first this is ma-  
nifest by the *Definition* of this Divine  
VVorship; *Gods Instituted Worshop is a  
meere voluntary Ordinance only or specially  
in the*



in the exercise of religion, wherein it hath  
no way any necessary use of it selfe. Now  
these controverted things are such. There-  
fore these controverted things are  
the Instituted vvorship of God. The  
Major is the Definition, vvhich cannot  
be gainsaid by the Adversaries. The  
Minor is cleere in it selfe. Secondly  
thus; VVhatsoever primarily concer-  
neth the soule, and is only an Ecclesia-  
sticall duty, & is appropriated to the ex-  
ercise of Gods speciall VVorship, & is  
not in the 1<sup>st</sup>. 3<sup>d</sup>. nor 4<sup>th</sup>. Comman-  
dement, the same is in the 2<sup>d</sup> Comman-  
dement. These controverted things are  
such. Therefore they are in 2<sup>d</sup>. Com-  
mandement. The Major heere is evi-  
dent in it selfe. The Minor is most cer-  
tain also; because all such things are  
questionles in the 1. Table. Most doubt  
is touching the 3<sup>d</sup>. Commandement.  
Howbeit, no duties *only* Ecclesiasticall  
& *appropriated* to the exercise of Gods  
speciall vvorship are in the 3<sup>d</sup>. Com-  
mandement. For the matter of the 3<sup>d</sup>.  
Commandement (comly and conve-  
nient behaviour in such things vvhich

*Above  
observed.*

2.

are any vway of God) is comon to Ci-  
vill affaires indifferently, & is not only  
in Ecclesiasticall vse. Therefore the fo-  
rerhearsed matters novv vvith vs in  
controversie are not in the 3<sup>d</sup>. Com-  
mandement, but (as I said) in the 2<sup>d</sup>.  
So that it remayneth that the conse-  
quence of this their argument is most  
false; viz. that our matters in contro-  
versy are no substantiall matters of reli-  
gion, nor parts of Gods vvorship, nor  
of the second Commandement; becau-  
se the State in England intendeth them  
& professeth them to be not so. More-  
over the *State* it selfe by their appoin-  
ting and commanding these Ordinan-  
ces vnto vs, doth make them novv Ne-  
cessary. So that indeed they are not  
novv vnto vs Indifferent, neither can  
be. Hovvbeit this is absurd and con-  
tradictory, that vnto our vse novv they  
should be both Necessary & Indifferent  
also. Nay, if these things vvcre of them-  
selves Indifferent, it is sure very sinfull  
in vs to accept them as Necessary,  
as the State novv by their ordinance  
hath made them to be vnto vs. For  
first,

...this is to change the Nature of  
things, and to transforme Gods crea-  
ture for our vwill sake only, or at least to  
take vpon vs to do so. V Which is Gods  
allmighty power alone. So that heere-  
in vve arrogat to our selves, vve know  
not vwhat. Againe Gods vvord is direc-  
tly against this practise in vs. As vvhe-  
re the Apostle ( speaking of himselfe )  
giveth vs an example, saying; *I will not  
be brought vnder the power of any thing.*  
1. Cor. 6. 12. He meaneth of any In-  
different thing. V Which yet a man  
must be brought vnder, vvhen he re-  
ceaveth Indifferent things as Necessary  
by any Humane authoritie vvhatsoe-  
ver. Againe, *Though I be free from all men,*  
*yet &c.* 1. Cor. 9. 19. And, *Ye are bought*  
*with a price, be not the Servants of men.*  
1. Cor. 7. 24. Novv he that receaveth  
things indifferent in themselves as ne-  
cessary by mens precept, is not free  
from all men, he is the servant of men,  
even in an act of Religion. Therefore  
so to do, is contrary to Gods vvord.  
And hither also maketh that generall  
Rule; *Stand fast in the libertie where with*



*Christ hath made you free.* Gal. 5. 1. That is, not only refuse Ievvish Ceremonies by men made necessary, but also vvhatsoever thing of it selfe indifferent (namely in religion) being by mens precept made necessary. As all these controverted matters are, even by our Adversaries open profession. Moreover if it be sinne to receave these things, vvhat is it to injoyne & impose them?

Novv consider vve the *Antecedent* of the said Argument. Is it indeed the intent and profession of the State in England that these things vvith vs in controversy should not be esteemed as materiall parts of Divine Service or vvorship? I knowv most of them severally vvill say so, for an evasion vvhen they are pressed vvith the vnreasonableness of this thing. Howvbeit that maketh not the truth to be so indeed. The intent and meaning of the state, is that vvch the publike Lawv by them maintayned doth expressly set dovvn. In this vve can not faile of the States intent. Novv vvhat saith that, vvch standeth for *Law* in this point? The publike *Liturgie*, or *Booke* of common

ayer is so. And that proveth my As-  
sertion, thus. Whatsoever is a materiall  
part of the Liturgie in England, that is a  
materiall part of Divine worship there.  
But these things are Materiall parts of  
the Liturgie in Englād. Therefore they  
are Materiall parts of Divine vvorship  
there. The Major is evident, because the  
Liturgie is the vvhole course of Divine  
Service or outvvard worship. So that e-  
very part of the Liturgie, is a part of Di-  
vine Service or vvorship. The Minor is  
plaine, by vievvving the Booke of com-  
mon prayer established by Lawv in En-  
gland, at least as the Governors do take  
it. Againe for our purpose vve reason  
thus. VVhatsoever is intended by that  
*Booke* to have speciall signification in  
the exercise of Divine vvorship, that is  
intended by the State to be a part of Di-  
vine Outvvard vvorship. The Cere-  
monies in controversie are intended  
by that <sup>b</sup> *Booke* to have speciall significa-  
tion in the exercise of Divine vvor-  
ship. Therefore these Ceremonies are  
intended by the State to be parts of Di-  
vine Outvvard vvorship.

*b In the  
preface  
touching  
Ceremo-  
nies.  
And Mr.  
Hook lib.*

Thus vve see the former objections are frivolous, and of no vvorth. VVherefore it remaineth certain & sure; that the forenamed matters vvith vs in controversy (*viz. Diocesan and Provincial Churches, Bishops, & Government; the Surplice, Cope, Crosse in Baptisme, & Kneeling &c.*) are substantiall points of Religion, and of Gods vvorship, & are contained properly in the 2<sup>d</sup>. Commandement, & namely in the Negative part thereof. Thus far therefore of the *Negative* part of the 2<sup>d</sup>. Commandement.

Novv those severall kinds of outward institutions in Religion vvhich are contained in the *Affirmative* parte, are to be observed. And they are namely all those 4. kinds before specified of outward institutions in Religion (*viz.*) vvhich are ordained of God. First touching a Visible or Ministeriall Church; Christ in the Nevv Testament hath instituted, and the Apostles have constituted a particular ordinary Congregation of Christians to be an intire Visible Church, and none other but such a Society only. *Mat. 18. 17. Act, 6. 2.*



1. 22. 25. *Act.* 14. 26. & 23. and 1.  
he 14. 23. & 5. 4. *Act.* 20. 28. *Gal.* 1.  
ha 21. *Rev.* 1. 11. & 2. *Cor.* 8. 1. *Rom.*  
on 4. & 16. So that this outvard forme  
iall and constitution only is Christian, and  
he sayfull novv.

Secondly, all Offices and Ministeries  
li- in the Church vvhich are found in the  
n- scripture as instituted by God, are in the  
e- affirmative parte of this 2<sup>d</sup>. Comman-  
rt- tement. VVhich are of 2. sorts: either  
a- temporary; or perpetuall and ordinary.

The temporary vvere *Apostles*, *Pro-  
phets*, *Euangelists*; vvhich are Ministeries  
e- generall and vnlimited, immediatly  
e- called of Christ, & infallible in doctri-  
ne. Hovvbeit since the first planting of  
the Churches, these by the hand of God  
him selfe have ceased and are gone, as  
having attained the end and fullfilled  
that vse for vvhich they vvere given.

Neither are vve by any meanes to pre-  
sume that vve have any of them, or to  
looke for them novv. But alwaies  
novv the ordinary Ministeries viz. *Pa-  
stors*, *Teachers*, *Elders*, and *Deacons* to  
particular Congregations, are to remai-

ne

2.

*Eph.* 4.

11, 12.

*1. Tim.*

5. 17. &

3. 8.

ne both as only lawfull, necessary, and sufficient for vs.

3.

Thirdly, all religious Actions instituted in the Scripture, and commended vnto vs and practised by the Saints, are in this *Affirmative* also. Such are these; *Ioyning by willing consent* into a visible Church, the Churches like *consent* in making of Ministers, *Excommunicating* impenitent offenders vvitin in, *Keeping forth* of the malicious & vtractable vwithout, *preaching, reading, hearing* of the Scriptures, *Administring* and *receaving* of Sacraments, Prayer in Christs name, &c.

4.

Fourthly all religious Signes & Ceremonies in Scripture likevvile commended vnto vs, are in this *Affirmative*. As *Baptisme*, and the *Lords Table*, vwith all their proper appurtenances: as in *Baptisme, Dipping*; at the *Lords Table, the breaking, geving, receaving, eating* of the sacred bread, the *powring forth* of the sacred vvine, *Sitting* in the eating and drinking together at the holy table. Also *imposition of hands* (vvhere it is meete) by the deputy or deputies of the Church &c,

Luc.  
22. 27. 31

Every

Every one, and all of these vvhether inward or outward, Divine or Humane ordinances, are parts of this 2<sup>d</sup>. Commandement, & are very parts of Gods speciall vvorship instituted, true, or false: they are all matters of doctrine, matters of Faith, matters of substance in religion, yea matters of salvation, & necessary more or lesse either to be vsed or refused.

3.

Novv last of all, it vvill make to the clearing of the 2<sup>d</sup>. Commandement not a little to set dovvn certain places of Scripture both of the old & nev्व Testament, vvvhich depend on the second Commandement, and are proper expositions of the same.

Places of Scripture both of the Old and New Testament, which depend on the second Commandement, and are proper expositions thereof.

First, these are Generall expositions thereof. General places.

**H**Earken, O Israell, to the ordinances Deut. 4.  
and the lawes which I teach you; ye 1, 2.  
shall put nothing to the worde which I command



mand you, neither shall ye take any thing therefrom.

Mat. 32. What soever I command you, take heede you do it; thou shalt put nothing thereto, nor take ought therefrom.

Psa. 19. The Law of the Lord is perfect.

7. I hate vaine inventions: but thy Law do I love.

Psa. 119.

113.

Nom. 15

39.

Isa. 30, 21

This is the way, walke ye in it; turne not to the right hand nor to the left.

Ioh. 4.

25.

When the Messias is com, he shall teach vs all things.

14. 6. I am the way, the truth, & the life.

16. 13. The holy Ghost shall lead you (the Apostles) into all truth.

Gal. 1. 8.

9.

If any shall teach you otherwise, or besides that which you have receaved, lett him be accursed.

3. 15. No man addeth any thing to a mans testament; that is to say, much lesse may any adde to Gods Testament.

Rom. 16

17, 18.

I beseech you bretheren, marke them diligently which cause schisms & offenses besides the doctrine which you have learned, & avoide them. For they that are such, serve not the Lord Iesus, but their owne bellies; &c.

Secondly, these places are particular exp-  
ositions of the second Commandement *Particu-  
lar places,*  
expressing certain particulars (beside *Ima-  
ges*) therein vnderstood and contained.  
And so all these places do hang on the se-  
cond Commandement; some of which  
are *Negative*, some *Affirmative*.

### Negative places.

**N** Adab & Abihu the sonnes of Aaron *Leu. 10.*  
tooke either of them his censor & put  
fyre therein, & put incense therupon, &  
offered strange fyre before the Lord, which  
he had not commanded them.

When Aaron saw that (viz. the goulden *Exod. 32.*  
Calfe) he made an Aulter before it & pro-  
claimed saying; To morrow shall be a holy  
day of the Lord Iehovah.

And Gideon made an Ephod & put it in *Iudg. 8.*  
Ophrah his City, & all Israell went a who-  
ring there after it, which was the destru-  
ction of Gideon and his howse.

Likevvise *Iudg. 17. 5. 12. 13. & 1.*  
*King. 12. 27. 28. 31. 32. 33. & 2. Chron.*  
*33. 17. Ezech. 43. 8. and Math. 15. 2. 9.*  
*13. Ioh. 4. 20. Act. 15. 1. Rom. 10. 3. Gal.*  
*3. 1. 2. Col. 2. 20. 21. 22. 23. Act. 17. 25.*  
*& 1. Tim. 4. 3. Act. 17. 23. 29. & 14. 16.*  
*Act. 10. 25. Rev. 22. 8. 9.*

*Affir.*

## Affirmative places.

Deu. 17. **I**F there arise a matter too hard for thee in  
 8. 9. 10. Iudgment, betweene bloud & bloud, be-  
 11. tweene plea & plea, betweene plague & pla-  
 gue, in the matters of controversy within  
 thy gates, then shalt thou arise and go up  
 vnto the place which the Lord thy God shall  
 choose. And thou shalt com vnto the Priests  
 of the Levites ( and vnto the Iudge that  
 I halbe in those dayes ) and aske, &  
 they shall shew thee the sentence of Iudg-  
 ment. And thou shalt do according to that  
 thing, which they of that place ( which the  
 Lord hath chosen ) shew thee according to  
 the Law, &c. That ye may put difference,  
 Lev. 10. betweene the holy and the unholy, and be-  
 10, 11. tweene the cleane and uncleane; and that ye  
 may teach the children of Israell all the statu-  
 tes, which the Lord hath commanded them  
 by the hand of Moses.

2. Chrō. **M**oreover in Ierusalem did Iehosaphat  
 19. 8. 10. set of the Levites & of the Priests & of the  
 chiefe of the families of Israell, for the Iudg-  
 ment & cause of the Lord, &c. And in every  
 cause that shall com to you of your brethren  
 that dwell in their Cityes, betweene bloud  
 and



& blood, betweene law & precept, statutes  
 and iudgments, ye shall iudge them & ad-  
 monish them, that they trespasse not against  
 the Lord, &c. And behold, Amarias the  
 Priest shall be the chiefe over you in all mat-  
 ters of the Lord ( & Zebadiah a ruler of  
 the house of Iudah shall be over all the  
 Kings matters.) and the Levites shall be  
 officers before you. Likewise Deu. 12: 5.  
 6. 7. Ioh. 4. 20. Deu. 14. 17. Gen. 49. 7.  
 Isa. 8. 20. Mal. 2. 7. Leu. 17. 4. 5. 7.  
 Exo. 28. 1. 2. Num. 1. 49. 50. Leu. 8. 2.  
 &c. Gen. 17. 10. 11. Exo. 12. 3. &c. Leu.  
 1. & 2. & 3. & 4. &c. 2. Chron. 29. 25.

1. Cor. 1. 2. To the Church of God which  
 is at Corinthus. & 14. 23. When the who-  
 le Church is com togeather into one pla-  
 ce. And 11. 20. When ye com togea-  
 ther into one plake. Gal. 1. 2. & 21. Mat.  
 18. 15. 16. 17. & 1. Cor. 5. 4. 13. Act.  
 14. 23. Mar. 13. 34. Mat. 16. 18. 19. &  
 22. 2. 3. &c. Luk. 1. 33. & 1. Cor. 12. 5.  
 Mat. 6. 33. Isa. 11. 4. Heb. 5. 4. & 3. 2,  
 3. &c. Mat. 28. 18. 19. 20. & 26. 26. 27.  
 Heb. 6. 1. 2. & 1. Tim. 2. 1. 2. and vers.  
 5. 6. 7. 8. Rom. 3. 28. and chap. 4.  
 5.

These places of Scripture besides many other such like ( in the old & new Testament ) are very good, cleere, and certain expositions of the second Commandement, vvh whereby vve may easily knowv the true and right vnderstanding thereof. Namely out of these places vve may see vvh what speciall institutions or ordinances, touching the exercise of religion have bin in the second Commandement from time to time both forbidden & commanded. For vn- to the 2<sup>d</sup>. Commandement all these places have their proper and true relation, and on it as on their foundation & Head they all depend. VVhich speciall institutions in them mentioned, either in the Negative or Affirmative sense, if vve shall but compare vvith the like vvhich are or may be in these our times, vve shall foorthvvith vnderstand and as it vv ere see vvith our eyes the vvhole purpose & true meaning of this 2<sup>d</sup>. Commandement. VVhich being vvell vnderstood, vvill make an end in a maner of all, or of the greatest controversies in Religion, vvhich are in

in the Christian vvorld at this day.  
In a vvord, this one thing will be mani-  
fest and out of doubt, that the Generall  
matter intended by God in the second  
Commandement, is the very same and  
none other then that, vvhich before in  
this treatise I have observed and set  
dovvne; viz. *An institution in the exer-  
cise of Religion which hath therein no way  
any necessary vse of it selfe.* This only mat-  
ter if vve do approve and agree vnto,  
(vvhich considering the forealleaged  
reasons and grounds, of necessity vve  
must agree vnto ) it is sufficient for  
this our vvhole purpose.

And thus much touching the just &  
full Exposition of the 2<sup>d</sup>. Commande-  
ment.

F I N I S.